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A
S E R M O N

Preached before the Right Honourable the

L O R D - M A Y O R,

T H E

C o u r t o f A L D E R M E N,

T H E

S H E R I F F S,

A N D T H E

G O V E R N O R S o f t h e s e v e r a l

H o s p i t a l s o f t h e C i t y o f L O N D O N,

A T T H E

P a r i s h - C h u r c h o f S t. B R I D G E T,

O N

M O N D A Y i n *Easter-Week*, 1743.

By J^ohⁿ Lord Bishop of *Landaff*.

L O N D O N:

Printed for J. and H. P E M B E R T O N, at the *Golden-Buck*
against St. *Dunstan's*-Church in *Fleetstreet*. M D C C X L I I I.

Willimott, Mayor.

Tuesday, *the 12th Day of April 1743,*
and in the Sixteenth Year of the Reign of
King GEORGE the Second, of Great
Britain, &c.

IT is Order'd, That the Thanks of this Court be given to the Right Reverend Father in God the Lord Bishop of *Landaff*, for his Sermon preached before this Court, and the Governors of the several Hospitals of this City, at the Parish-Church of *St. Bridget*, on *Monday in Easter-Week* last, and that he be desired to print the same.

M A N.



GAL. VI. Part of the 10th Verfe.

*As we have therefore Opportunity, let us
do good unto all Men. - - -*

THESE Words, which are too plain and clear in themselves to need any critical Explanations, contain in them a very obvious, but very important and comprehensive Duty: than which, nothing is more equitable in itself; nothing in its Consequences more conducive to the general Welfare of the World; nor any thing more agreeable to the natural unbiass'd Judgment of every Man's own Mind; and yet to some one Passion or other it is owing, as they govern differently different Men, that we see this great Remedy for the Evils of human Life little practis'd, and the Opportunities of doing good most shamefully neglected.

In some Men, an unreasonable ill-judg'd Degree of Self-love seems to contract the Heart, and shut out all Thought of any Concern or Interest but their own. Others, devoting themselves to the idle Pursuit of this World's Pleasures and Amusements, turn away their Eyes, and will suffer no unhappy, melancholy Object to interrupt them in their thoughtless Gaiety and Mirth. That ill-natur'd Party-Spirit which disturbs and distracts

the World, locks up the Bowels of some Men's Compassion, and prevents even the common Acts of Humanity towards all, who happen to differ from them. And there is still another Sort of Men, who indulging their own unreasonable Humours, contract a certain Indifference, or rather Unfriendliness towards human Kind, which takes no Part in any of their Concerns; neither rejoices with them that rejoice, nor weeps with them that weep.

It would be a very ungrateful as well as tedious Task, to run thro' that almost infinite Number of Passions and Prejudices, which get Possession of our Minds, and serve to alienate our Affections from one another: These I have mentioned may lead our Thoughts to a thousand others, which suppress and stifle that Benevolence which is most natural in Man to Man; and draw back our Hands, even when the Heart would reach them out to another's Good. And yet if there is a Duty which Nature and Reason recommend to us with more warm and zealous Expostulation than any other: If there is one true sincere Pleasure within our Reach, this is that Duty, this is that Pleasure. Imagine oppress'd Virtue safe under your Protection: distress'd Patience comforted by your Counsel: or industrious Poverty reliev'd by your Munificence: Think that in any one Instance you have given Happiness to some worthy human Creature, and your own inward Feeling will give you a
much

much more just Idea than Words can give you of the divine Pleasure of doing Good. Consider it as a Duty and it is easily to be learned from the universal Goodness of God himself, that Attribute of his Nature which it is our Privilege to be obliged to imitate. He is infinitely gracious and munificent, and his tender Mercy is over all his Works.—Or we may learn this Lesson even from our own Weakness and Infirmary: the Sense of our own Dependance on the Good-will, on the Help and Assistance of our Fellow-creatures, ought to recommend their Wants to our Pity; and teach us to embrace with Joy and Thankfulness any Opportunity of meting to them that Measure, which in a Change of Circumstances we should expect, and hope to receive from them.

And this Duty thus founded and immoveably established in Nature: thus plainly arising from the Conduct of God in his Government of the World; as well as from the Condition of Mankind, and the mutual Relation we stand in to one another, as if not yet sufficiently secur'd, is further supported and enforced with the Authority of God-Almighty's positive Command. * To love one another: to do Good: to put on Bowels of Mercies: to be kind and tender-hearted, this is to offer to God the Sacrifice with which he is well-pleased: These are the constant Precepts of the Christian

* John xiii. 34. Heb. xiii. 16. Col. iii. 12. Ephes. iv. 32.
Heb. xiii. 16.

Christian Law, whose Pages abound with Rules to direct our Practice in the several *particular* Occasions we may meet with of paying Obedience to them: and from the general Exhortation in the Text, *To do good to all*, we may observe that we are not to fix any other Bounds to ourselves in this Matter, than those which God hath prescribed to the World itself. Our Christian Benevolence must not be confin'd within the narrow Bounds of our poor, weak, Fondnesses and Partialities, to our Family, for Instance or Relations: to our Neighbours, or Friends: but extend itself to the whole Race of Mankind. We should wish, and, as far as we are able, contribute to, the Happiness and Prosperity of every human Creature: In just Proportion to the Ability of any kind which the Goodness of God hath bestowed upon us, we must do Good as we have Opportunity unto all Men.

The human Race then, Mankind in general, are the Object of our Benevolence; and as on this hand it is plain that we are to do Good to all: it may be very proper to observe on the other, what I shall endeavour first to prove in the following Discourse.

That all are to do Good: that every Individual without Exception is obliged, and in some Measure therefore has it in his Power to express his Benevolence and contribute something towards the Good of Mankind.

Secondly,

. Secondly, I should consider when we may be said to have an Opportunity for the Practice of this Duty: but here the Time will confine me to those which now present themselves before us.

First then, Both the Obligation and the Power to do Good is universal: Every Individual is oblig'd, and has some sort of Ability to contribute towards the general Good of Mankind.

If we consider the several Foundations of the Obligation to this Duty, that it is the Command of God, and most agreeable to his Will: That Acts of Mercy are the most proper and effectual Expressions of our Gratitude to God for his Goodness to ourselves: If we go on further to consider that the Difference between the Rich and Poor is the Appointment of his Providence, and continually dependent on his Will: That they who are now able to shew Mercy, may soon therefore be reduced to the Condition of those who want it: That the Happy and the Unhappy are in Nature equal: descended from the same human Original: Children also of the same heavenly Father, entitled to the same Privileges, and have the same Hope of the Favour of God: All the Arguments which flow from these, or from any other Topics that can be thought of to persuade Men to be tender-hearted and compassionate, and to raise in our Minds a general Affection towards each other, concern equally all Mankind, and have the same
Force

Force whatever Condition of human Life they are applied to.

Benevolence, as it is a Principle in the Mind, cannot be the Duty of one Man more than another, because every Man bears the same Relation to human Nature, and to the great Author of it; and every Man is alike able to commiserate the Sufferings of his Neighbour, and to rejoice in his Prosperity. There is a Difference indeed as to the Ability of expressing this Affection of the Mind, and shewing our Benevolence in outward Acts, in Deed and in Truth. But now it comes to be consider'd, we shall find that Charity is an easy Work; and that in the Constitution of human things there is such a mutual Dependence amongst Mankind, that as we are all oblig'd to wish well to all, so every one has it truly in his Power to demonstrate the Sincerity of his Wishes by some Act of Goodness towards his Fellow-Creatures.

As to that most obvious and sensible Act of Benevolence, the bestowing some Part of that *Wealth* which God hath entrusted with us to feed the Hungry, or cloath the Naked, or to furnish any other kind of Comfort or Relief to our afflicted Brethren, this is a Duty which extends itself much further in Reason than, I doubt, it does in Practice; and even this way of Benefaction lies open to many, who quite neglect these Opportunities to do Good.

St. Paul

St. *Paul* indeed charges it expressly upon the Rich, that they do good, that they be rich in good Works: ready to distribute, willing to communicate; and from a Want of true Compassion for others, and abundance of wicked Affection for themselves, great Numbers of Men take shelter under their own Interpretations of this Text. Considering, and perhaps repining, at what they are not, instead of thanking God for what they are: They measure themselves by the Condition of those above them, who are surrounded with greater Affluence of temporal Blessings; and never vouchsafe to cast their Eyes down on the Multitudes below them, upon whom their Charity might very well descend: Thus they persuade themselves they cannot be accounted Rich, and consequently that they have no other Concern in this Exhortation of the Apostle, but to take the Benefit of it: that it is their Business to receive, and not to give. But let these Men remember, every one is to be merciful after his Power: He that hath much is to give plenteously; and he that hath little must do his Diligence gladly to give of that little. This will help us to understand the true Meaning of St. *Paul*, whose Intention it could not be to discharge those who are plac'd in the middle, or the more inferior Stations of Life, (that is, the greatest Part of Mankind) from the Obligation of contributing some Part of their worldly Goods, in proportion to what they possess, towards the Relief and

B

Comfort

Comfort of those, who have less, and really want. He exhorts the Rich to be Rich in good Works: but it does not follow from hence, that any one is to grasp his Hand, and turn away from the Complaint of the Poor, because another is able, and therefore obliged, to shew forth his Loving-kindness in greater Measure, and to be more abundant in Mercy towards them. As every Man hath received the Gift, even so we are to minister the same one to another. It is the rich Man's Duty to give *more*; but it is not more his Duty to give, than it is the Duty of every one who is able to spare tho' it may be but one *Mite*. And it is certain we may be enabled to exercise this Kind of Charity, to administer some Relief to the Wants and Necessities of those, who are below us in the World, by the Bounty of those whom the Providence of God hath plac'd above us in the more exalted Stations of Life. *They* should consider from what Hand the Blessings they enjoy are deriv'd upon them: The Power of doing good is *that* for which every created Being is indebted somewhere; it is not his own; he hath received it: and we may easily conceive it increasing and rising by degrees, till we come at last to the Author and Fountain of all Goodness, even God himself, who delights in Mercy; and whose gracious Intention it is, by the several Degrees of Ability he hath distributed among Men of doing good to one another, that Mercy and Pity freely circulating even thro' the minutest

minuteſt Veſſels ſhould reſreſh and enliven the moſt extreme Parts of the collective Body of Mankind, and ſpread and diſſuſe themſelves in an eaſy and natural Way throughout the whole human Race. But to return.

That the Obligation to do good in this Way deſcends very low, and ſpreads itſelf wide amongſt the Children of Men, may be learn'd from the Example of that poor * Widow in the Goſpel, who out of her Want caſt into the Treasuſry her two Mites: and to carry it ſtill further, our Bleſſed Saviour hath aſſured us that the giving even a † Cup of cold Water only is an Inſtance of Beneſicence which ſhall in no wiſe loſe its Reward: Now they are very few, who have it not in their Power to do thus much at leaſt: it muſt be an extreme Degree of Poverty indeed, which places a Man below the Poſſibility of imitating theſe Examples. And from the high ‡ Commendation which our Bleſſed Saviour gives to the fervent Charity of this poor Widow, preferring her Gift far before theirs, who out of their Abundance had caſt into the Treasuſry, it is plain that the Virtue and Worth of ſuch Actions does not conſiſt, in the Sight of God, ſo much in the Value of what is given, as in the charitable Intention of the Mind. He who out of a little ſpares ſomething to aſſiſt thoſe, who have leſs, gives the moſt undeniable Evidence of his

B 2

Trust

* Mark xii. 42.

† Matth. x. 42.

‡ Mark xii. 43.

Trust and Confidence in God, and of his true Affection to his Neighbour. He makes the best Use he can of the few Talents God hath committed to him; and will have the Comfort hereafter to be assur'd that his pious, tho' weak Endeavour to do good, found full Acceptance with God, who is not unrighteous, and will never forget any Work or Labour that proceedeth of Love.

But if a Man hath absolutely nothing of his own to bestow, he may imitate the Example of our Blessed Saviour and his Apostles, who in the extremest Poverty were the greatest Benefactors to Mankind. He may persuade others, as they did; and out of their Abundance supply his own Defects.—But the Duty of doing good is not confin'd to this one particular Instance: there are numberless other Ways in which every Man may find full Opportunity for the Practice of it: If I cannot, for Instance, feed the Hungry or cloath the Naked; I may visit the Sick, comfort the Sorrowful, assist the Weak, or possibly instruct and advise the Ignorant. Or if God Almighty hath not thought fit to give me the Ability or Opportunity of doing good in any of these Ways neither, there is yet one other left from which no Mortal is excluded. Every Man without Exception may do so much for his Neighbour as to recommend him to the Favour of God: he may give him the Assistance of his Prayers; he may at least beseech the Father of all Mercies to look down upon him, whatever

whatever his Condition may be, with an Eye of Pity and Compassion: and if these charitable Addresses to the Throne of Grace are presented devoutly and sincerely, God will surely hear them: And thus, he who has no *immediate* Ability of his own, may yet do much good; and draw down from the inexhaustible Stores of God's Goodness, much more effectual Helps and Assistances, either for the Protection, or the Support and Comfort of his Brethren, than any human Skill or Ability could have been able to afford them.

We see then, both the Obligation and the Power to do good is very extensive, and reaches to every human Creature. It is first of all a Duty we owe to God: and the Wisdom of his Providence hath so ordered the Things of this World, that it is a Duty we owe also to ourselves. For we are insufficient to our own Happiness: surrounded with Wants, and mutually dependent on the Good-will, on the Help and Assistance of one another. And as we are all thus indebted, there is a natural Justice in the Constitution of Things, which both requires and enables every one of us, in some way or other, to pay the Debt we owe to our Fellow-Creatures for the Benefits we receive from them.

We should therefore make it our Business, frequently to revolve these Things in our Thoughts; and study to fix and establish a general Affection and Good-will towards our Fellow-creatures as a
ruling

ruling Principle in our Minds: This is the only Way to be secure of acting right, of going on regularly and uniformly in the Discharge of this most important, necessary Duty: For till we are thus fully convinc'd of the Grounds and Reasons of it, and of our Obligation to practise it, if we concern ourselves at all to do any good, it will be only by Fits and Starts, just as some private interested View, or perhaps as mere Humour and Fancy may chance to lead or drive us.

Let us now inquire, as was propos'd in the Second Place,

When we may be said to have an Opportunity for the Practice of this Duty.

Now here, the Opportunities of doing good may be consider'd either as respecting ourselves or others. To do good while we have Opportunity, as it respects ourselves, is to make use of that Time, and those Abilities which God is pleas'd to afford us, to * *lay up for ourselves*, by Acts of Charity, *a good foundation against the time to come*; not only because the Possessions of this Life are very uncertain, but because Life itself is so too: and therefore it is highly incumbent on us, while we have it in our Power here, to lay up for ourselves Treasures in Heaven, where they will be secure both from the necessary Decay, as well

* 1 Tim. vi. 17, 18.

well as all the common Accidents of this Life :
† *where neither rust nor moth doth corrupt, and
where thieves do not break through and steal.*

Consider the Opportunities of doing good as respecting others, and the Meaning is in general, That as often as the Providence of God puts it into our Power to prevent any Misfortune, which we see coming upon our Neighbour at a Distance; or to deliver him from any Affliction, which hath already overtaken him; or if we are able to contribute in any way to the Security or the Increase of our Neighbour's Happiness, these are Opportunities which, whether considered in a View of Reason or Religion, cannot innocently be neglected.

This is a wide Field wherein proper Occasions continually present themselves for the Exercise of every Branch of the comprehensive Duty of Charity. But as the Time will not permit me to enter into these particularly, I must confine myself to the present Occasion, and observe that the Objects now before us address themselves to our Compassion. This is that charitable Affection of the Mind, which, amongst all the rest, is eminently useful and beneficial to Mankind. It does not indeed comprehend all that is included in the general Duty of the Text, which implies an Obligation not only to compassionate our Neighbour's Wants, but

† Matth. vi. 19, 20.

but to rejoice, and to protect him, in his Prosperity. And, bad as the World is, there is a certain Temper, not very uncommon in it, which agrees pretty well with the latter Part of this Duty, which not only wishes no Ill to any, but perceives possibly some Sort of Pleasure from another's Good. What Sort of Temper must that be, which does not feel as much as this! And if we feel no more, what is the Good we shall do to any one! Barely to be pleas'd, perhaps not displeas'd, with another's Good, does not necessarily imply the doing any thing towards it: A Man may sit still, and like well enough to see other People at Ease, who would not sacrifice any little Pleasure or Vanity of his own to make them so: and in respect of them therefore this is no more than a negative Quality, it only does no Harm. It does not indeed lessen, but what does it contribute to the Welfare of the World? The Unhappy plainly receive no Advantage from it: and 'tis a small Obligation the other Part of the World owes to any Man, who only has not Ill-nature and Envy enough to endeavour to disturb them in their Enjoyments.

Little Good then, you see, would arise from such an indolent, selfish Kind of Good-nature, if I may call it so, which is really rather a partaking in the Good of others than contributing towards it: And if we should stop here, what would be the Consequence in a * World where Men are *born to*

* Job v. 7.

sorrow

sorrow and trouble as the sparks fly upwards! The Distresses of human Kind call for more powerful Aids: and therefore to provide some general Remedy for them among ourselves, the Goodness of God hath implanted in every human Breast that Affection, which is called Compassion, whose Object is Distress; and whose Office it is, not barely to pity or commiserate, but effectually to apply all the Remedies it can find to the various Sorrows and Sufferings of Mankind.

Would you see it perfect, consider it in the Example of the good Samaritan. When he saw a Stranger in Distress, what does he do? Not pass by regardless on the other Side: nor content himself to administer the cold Comfort of a vain Wish, or unprofitable Sigh; but when he saw him, he had Compassion on him, tho' a Jew, a Man of Jerusalem, and the profess'd Enemy therefore both of himself and his whole Nation. These Circumstances don't put him upon seeking for Excuses; his Prejudices and Resentments all yield themselves up to his Compassion; and he has no Thought but to apply all the Comfort and Relief he could to the Distress before him. He binds up the poor Man's Wounds, pouring in Wine and Oil; sets him on his own Beast, conducts him to an Inn, and there at his own Expence provides that all due Care should be taken of him.

C

Hear

Hear now the Report of the distress'd Objects this Day presented to you, and may it please God to give us all the Heart to go and do likewise.

Here the Report was read.

Now here you will observe abundant Opportunity is offered to you for the Exercise of your Compassion.

Consider first of all the pitiable Case of these poor Children, born in Want, and to grow up in Ignorance; destitute of every Comfort, expos'd to every Calamity of human Life; and will not the least Spark of Compassion prevail with us to afford them, in the tender Blossom of their Age, a little Shelter? To defend them at their Entrance upon the hazardous Stage of this World, from the probable Impressions of Sin; the certain Injuries of Hunger, and Thirst, and Cold, their only Birth-right; till by the Assistance of our Charity they may learn to live virtuously, and to thrive by their own Industry.

Turn your Eyes in the next place to that House, where you hear there are Numbers who mourn under the various Afflictions of Disease; or groan under the Anguish of Wounds they have receiv'd, many of them probably in the Defence of our Ease, and Quiet, and Security: And do not these our unhappy Fellow-creatures justly claim, nay do they not in a manner compel our compassionate Help!

The

The natural Sympathy between Man and Man is so strong, that we cannot even *imagine* the helpless Sighs and Groans of these poor Creatures without feeling something for them, and partaking in their Affliction. There is a Contagion in their Grief, which spreads such a Sense, together with the Knowledge of it, that contributing to their Cure is to give ourselves Ease: and if we have not put off our Humanity, this Opportunity of doing Good must recommend itself to us very strongly for our own, as well as for God's and our Neighbour's Sake.

From this melancholy Scene of bodily suffering, pass on to those still more unhappy Sufferers, who have receiv'd the Infection of Sin into their Minds: who have abus'd the Blessings of Health and Strength which the Goodness of God has bestow'd upon them, and far from employing them to his Honour and Service, have most ungratefully us'd them as Instruments, wherewith to rebel against him. Here we shall find a just, but at the same time, I hope, compassionate Resentment arising in our Minds. While we consider the Aggravations of their Crimes, we should think also of the Disadvantages of their Birth, the common Frailty of their Nature, and the Possibilities of Amendment. This happy Effect, by the merciful Assistance of God's Grace, has often follow'd from wholesome Correction, hard Labour, and thoughtful Hours: These Helps then at least our Compassion should

afford them, whose Case is as much more desperate, and therefore as much more compassionate, than theirs, who suffer only from Disease, as the Soul is more precious than the Body, or the Joys of Heaven more valuable than the greatest Blessings upon Earth. And let us therefore chearfully contribute to this good Work, remembering that the Success of it will reach even to Heaven itself, where there is *more * joy over one sinner that repenteth, than over ninety and nine just persons who need no repentance.*

Lastly, Here are presented to you the most unhappy Class in the School of Affliction, I mean those who are afflicted with Madness; whose Distress is the more calamitous, as it is incapable even of seeking after any Means for it's own Relief. The bare mention of this Misfortune must fill every Man with true Compassion, who has any tolerable Notion of the Value of his own Understanding, and of the mighty Advantage and Privileges of that Reason which God hath given him. To consider a Man divested of all these Privileges, thrown out of the Order of rational Beings, sunk into the animal Tribe, but to fill no Place even among them, as he is there the Subject of no Law; acts with no Views, but merely as an irregular Machine: Good God! is it possible any rational Creature should look on such moving Objects as these, as an unconcern'd Spectator! That Reason

* Luke xv. 7.

Reason which they have lost, should excite us to shew our Thankfulness to God for the Continuance of this Blessing to ourselves, by contributing all in our Power towards restoring, in these most deplorable Objects of our Compassion, that Faculty which stamps upon us all the Image of God, and alone enables us to answer the great End of our Creation, by serving and honouring our great and merciful Creator.

These are the several Instances of Distress, which this Day cry aloud for your compassionate Help. And let us all remember those who are bound with these Bonds, as bound with them; and those who suffer Adversity, as being ourselves also in the Body.* It is as much our Interest, as it is our Duty, to embrace the Opportunities now before us of doing Good: and thro' the Mercy of God the human Mind is so fram'd, that it would be as unnatural not to feel the Distresses I have faintly represented to you, as it wou'd be (if it was possible) to feel them, and not endeavour to relieve them.

Considering you then as Men, if I have prevail'd so far only as to gain the various Affliction of these poor Creatures a Place in your Thoughts, I will venture to leave it to human Nature to defend her own Cause: She will represent her own Sufferings in the properest Colours, and plead for their Relief with the most moving, tho' silent Eloquence.

But

* Heb. xiii. 3.

But, as Christians, I must again put you in mind, that doing Good is a Duty most acceptable to God; as it manifests our Love of God, and is a sure Mark of our Trust and Confidence in him: that as our blessed Saviour hath set us the most perfect Pattern of universal Love and Good-will towards Men, so he hath commanded us to copy after it, and hath made our Love of one another the peculiar Mark by which all Men may distinguish us to be his Disciples.* And lastly, that the Scriptures have given us repeated Assurances, that Acts of Charity are the surest Means to secure to ourselves the Favour of God here, and the only Foundation of Hope to find Mercy with him hereafter. †

If thou forbear then to shew thyself merciful and compassionate to thy Brother: If thou sayest, Behold, we knew it not; remember, he that *pondereth the heart will consider it; and he will render to every man according to his works.* ‖

* John xiii. 35.
Matth. xxv. 40.

† Heb. xiii. 16. Psalm xli. 1. Prov. xix. 17.
‖ Prov. xxiv. 11, 12, &c.

F I N I S,

A True REPORT of the great Number of poor Children, and other poor People, maintain'd in the several Hospitals, under the pious Care of the Lord-Mayor, Commonalty, and Citizens of the City of London, the Year last past.

CHRIST'S Hospital.

CHILDREN put forth Apprentices, and discharged out of *Christ's Hospital* the Year last past 137; Ten whereof being instructed in the Mathematicks and Navigation, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, founded by his late Majesty King *Charles the Second* of Blessed Memory. 137
Children Buried the Year last past ———— 12

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere 933, and 161 newly admitted, amounting in all to — 1094
The Names of all which are Register'd in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

That the Revenue of the Hospital having greatly suffer'd by several dreadful Fires in and about *London*, and otherwise, and the Governors having been at vast Expence, for accommodating poor Orphans, in purchasing and building of convenient Houses, or Nurseries, at *Hertford* and *Ware* for their Reception, and in maintaining of Masters, Ushers, and other proper Officers there: And the Sick Ward in the said Hospital having by Length of Time become ruinous, and in great Danger of falling, hath unavoidably occasion'd the rebuilding of the same, which has been finished at a very great Expence of the Money of the said Hospital: And the annual Increase of Children having made it absolutely necessary for the Governors to engage in the new building of two additional Wards for the said Childrens Reception, which said Buildings have been likewise finished at the like Charge and Expence of the said Hospital: And the Hospital's Revenue, without casual Benefactions, being not sufficient to defray the Charge of maintaining so large a Number of Children as they do, together with the great Expence of the said New Buildings: It is therefore to be hoped, and wished for, that in regard to a Work so Charitable, Useful, and Commendable; being for the Relief of necessitous Orphans and Infants, the Advancement of the Christian Religion, and the Good

A True REPORT, &c.

Good of the Kingdom, all charitable and worthy good Christians will readily and liberally contribute to the Support and Encouragement of so good and pious a Work.

St. BARTHOLOMEW's Hospital.

THERE have been Cur'd and Discharg'd from St. Bartholomew's Hospital the last Year, of Wounded, Maimed, Sick and Diseased Persons out of this great City and other Parts of his Majesty's Dominions and Foreign Parts 4699, many of them relieved with Money and other Necessaries at their Departure to accommodate them in their Return to their several Habitations ————— 4699

A particular Charity of Trusses given to ————	107
Buried this Year after much Charge in their Illness ————	349
Remaining under Cure at the Charge of the said Hospital ————	695

So that there are and have been under the Care of the said Hospital, the Year last past, of Poor, Sick and Lame Persons, destitute of all other Relief, in all ————— 5840

This Hospital having happily escap'd the great Fire of the City of London, the Buildings thereof were by Length of Time become very ruinous and dangerous; for which Reason the Governors, and other Charitable Persons, by a voluntary Subscription, have already new built and finish'd two Piles of Building, one of them consisting of a large Hall for the Resort of the Governors at general Courts, a Compting-House for the meeting of Committees of Governors for the Dispatch of the Business of the Hospital, several Rooms for the Examining, Taking in, Prescribing for, and Discharging of Patients, and other necessary Offices; and the other Pile of Building consisting of Sixteen Wards, which are now furnish'd with Two hundred and fifty Beds for the Use of the Poor and their Nurses, besides the Number of Patients remaining in the old Wards, which are yet standing. And as most of these old Wards are likewise become very ruinous, the Governors, encouraged by the many charitable Donations already received, entertain Hopes of a Continuance thereof, to enable them soon to begin another Pile of Building of Wards for the Patients only, according to a Plan already prepared, and have opened a Subscription for that Purpose, which, when compleated, will make the Hospital more regular and useful, and enlarge the same, so as to admit a greater Number of Patients, which is much wanted.

But as the constant annual Charge of Maintaining and Relieving the great Number of Poor now in the Hospital, much exceeds the Revenue thereof, the charitable Assistance of all Persons is humbly desir'd, to enable the Governors not only to support the present Charity, but to accomplish

A True REPORT, &c.

accomplish the further Enlargement thereof; a Charity very necessary for preserving the Lives of so many miserable People, who would otherwise perish, were it not for that Relief which, by the Blessing of God, they daily receive from the said Hospital.

St. THOMAS's Hospital.

THERE have been Cured and Discharged from St. Thomas's Hospital in *Southwark*, this last Year, of Wounded, Maimed, Sick and Diseased Persons 6270, many of whom have been relieved with Money and Necessaries at their Departure, to accommodate and support them in their Journeys to their several Countries and Habitations _____ } 6270

Buried from thence this Year, after much Charge in their Sickneſs _____ } 278

Remaining under Cure at the Charge of the said Hospital— 742

So that there are and have been this Year, of poor miserable Objects under the Cure of the said Hospital, and destitute of other proper Cure, in all _____ } 7290

The Number of Persons constantly relieved in this Hospital being so large, as from the above and other annual Accounts appears, the Provisions of Food and Physick, and the Care of able Physicians and Surgeons, and other requisite Assistance, occasion a great and continual Expence, and the Hospital also frequently requiring large Repairs and Rebuildings, the whole certain Revenue falls extremely short of defraying the necessary Charges; and yet by the Bounty of pious and well-dispos'd Persons, this Charity has not only been long supported, but much enlarged: It is therefore humbly recommended to Persons alike Pious and Benevolent, that they will be pleased to enable the Governors, by charitable Contributions, to go on in relieving the Distresses of the Maimed and Diseased Poor, so that they may be preserv'd and made useful Members of the Publick.

BRIDEWELL Hospital.

RECEIV'D this last Year into the Hospital of *Bridewell*, Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities required _____ } 381

Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices _____ } 79

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BETHLEM

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BETHLEM Hospital.

ADMITTED into the Hospital of *Bethlem* this last } 167
Year, distracted Men and Women ———— }

Cured of their Lunacy, and Discharged thence the said Year, }
several of which were Relieved with Cloathing and Money at } 113
their Departure ———— }

Distracted Persons buried the last Year, after much Charge }
bestowed upon them in their Lunacy and Sickness ———— } 46

Now remaining in the said Hospital under Cure, and provi- }
ded for with Physick, Diet, and other Relief, at the Charge } 233
of the said Hospital ———— }

Besides which, divers Persons who have been Cured in the said Hospital, are provided with Physick, as Out-Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 200 Distracted Persons maintained in the Hospital of *Bethlem*; and though new Patients are from time to time admitted in the room of those who, by the Blessing of God, are Cured and Discharged, yet there are continual Applications made to the Governors for Admission of others; and in order to make room for such as may probably be restored to their Senses, the Governors are obliged to reject, and turn out many, who, upon Examination, or after some time of Trial, appear to be Incurable, and whose Case is therefore the more deplorable as to themselves, and often dangerous to others.

Some Benefactions having been lately given to the Governors of *Bethlem* Hospital, to be applied to the Use of Incurable Lunaticks, and the Governors having obtained a Grant from the City of some additional Ground in *Moorfields*, two Buildings have been erected and finished, the one at the East End of the said Hospital for Incurable Men-Patients, and the other at the West End for Incurable Women-Patients; and there are already 90 admitted. But inasmuch as the annual Revenues of the said Hospital do not near answer the present annual Charge, there will be no Means of supporting an additional Expence, for Incurables, without the Contribution of charitable Persons; and this seems to be the only necessary Charity for which a Provision is wanted in this noble City.

A true

A True REPORT, &c.

A true Account (for the Year last past) of the WORK-HOUSE in *Bishopsgate-street*, erected pursuant to an Act of Parliament made in the 13th and 14th Years of the Reign of King *Charles II.* which Account ends the 25th of *March*, 1743.

C HILDR EN in the House at <i>Lady-day</i> , 1742.	130
Since admitted	40
	170
Discharged and put forth Apprentice, or to Service in several } good Families	40
Buried	3
Remaining at <i>Lady-day</i> , 1743.	127
	170

These are religiously educated, according to the Usage of the Church of *England*; and are employed in spinning Wool, sewing and knitting: They are dieted and cloathed, and duly taken care of in Sicknefs: They are taught to read, write, and cast accompt, whereby they are qualified for Services and honest Employments; and have Money given with them when put forth Apprentice, if Benefactor's or Freemen's Children of the City of *London*.

V AGABONDS, Beggars, pilfering and other young } Vagrants and disorderly Persons, duly committed in the } Year last past, were 265, and 24 remained at <i>Lady-day</i> , 1742.	289
Discharged	261
Buried	0
Remaining at <i>Lady-day</i> , 1743.	28
	289

These Vagabonds, Beggars, &c. have proper Relief, and are employed in beating Hemp and washing Linnen; whom by God's Blessing and these Means have been brought to a right Sense of their Crimes; and many of them have reformed, and used an honest Industry afterwards for their Livelihoods.

Of

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Of the Children here educated since the Year 1701, there hath been discharged and placed forth Apprentice to Officers of Ships, to Trades, and to Service in several good Families, (besides those mention'd in the present Account) Two thousand seven hundred and seven; and within that time Nineteen thousand seven hundred and eighty-one Vagabonds, Beggars, &c. (among which were several notorious Impostors, pretending to be Lame, Dumb and Blind) have been committed, and punished with Confinement and hard Labour in the manner above-mention'd.

Of the Children there has died Three hundred and nineteen, and of the Vagabonds Two hundred and twenty-one.

The Children and all others in this Work-House, are requir'd to attend Divine Service Morning and Evening, which (in a convenient Place) is there regularly and duly performed.

By the aforementioned Act of Parliament, Power is granted for the President and Governors of this Corporation, (without License in *Mortmain*) to purchase or receive any Lands, Tenements, and Hereditaments, not exceeding the yearly Value of Three thousand Pounds, of the Gift, Alienation or Devise of any Person or Persons; and any Goods, Chattels, or Sums of Money whatsoever, to be applied to the Uses aforesaid. But as yet the present real Estate belonging to the said Corporation (besides the Ground on which the *Work-House* is situate) amounts to little more than One hundred Pounds *per Annum*; and the necessary Expence far exceeding the yearly Income, has very much increased the Debts of the House, and prevented the farther good Designs intended thereby: It is therefore humbly hoped, good and well-disposed Persons will be pleased to encourage and charitably assist this most useful and beneficial Work; that so, for the future, it may be render'd more serviceable to the Publick, and carry'd on with greater Success: By which means poor destitute Children will be Educated, Maintained, and Employed, and kept from the Distress and Miseries those suffer who want such an Education: And pilfering and other strolling Vagrants, sturdy Beggars, lewd Night-walkers, and such other idle disorderly Persons, being punished with Confinement and hard Labour, may (from those evil and very pernicious Practices) be thereby corrected, restrained, and reformed.

N. B. By a late Act of Parliament, this Corporation can receive no further Help by Lands, Tenements, and Hereditaments.

The Premises are most humbly recommended to your pious Consideration.

